also includes wife, Mrs Takizawa, Sadae
also pp tapes 14 read 1/8

Project I.D. No. 85

NAME: Takizawa, Osuke DATE OF BIRTH: 1886 PLACE OF BIRTH: Nagana
Age: 88 Sex: M Marital Status: M Education: High School

PRE-WAR:
Date of arrival in U.S.: 1906 Age: 20 M.S. S Port of entry: Victoria, Can.
*Occupation/s: 1. Farmer 2. Sales Clerk 3. Newspaper Company Employee
Place of residence: 1. Victoria, Can. (1 yr 2. Seattle, Washington 3. Jersey Island, Ca.
4. Oakland, Ca.
Religious affiliation: Christian Church
Community organizations/activities:
* 4. Salesman 5. Sales Manager

EVACUATION:
Name of assembly center: Tanforan Assembly Center
Name of relocation center: Topaz, Utah
Dispensation of property: Church Names of bank/s:
Jobs held in camp: 1. Bank Teller 2. Post Office Worker
Jobs held outside of camp:
Left camp to go to: Minneapolis, Minnesota (August 15, 1945)

POST-WAR:
Date returned to West Coast: Fall 1951
Address/es: 1. Minneapolis, Minnesota 2. 12th Avenue, Oakland, California
3. 6937 South Hampton, Sacramento, California
Religious affiliation: Christian Church
Activities: 1. 2. 3.
If deceased, date, place and age at time of death:

Name of interviewer: Heihachiro Takarabe Date: 7/31-8/1/74 Place: Sacramento, Ca.
translator: Mariko Magee

Mrs Osuke Takizawa

Project I.D. No.85

NAME: Takizawa, Sadae DATE OF BIRTH: 1891 PLACE OF BIRTH: Nagana
Age: 83 Sex: F Marital Status: M Education: Night School In U.S.

PRE-WAR:
Date of arrival in U.S.: 1907 Age: 16 M.S. S Port of entry: _____
Occupation/s: 1. Housewife 2. _____ 3. _____
Place of residence: 1. Oakland, Ca. 2. _____ 3. _____
Religious affiliation: Christian Church
Community organizations/activities: _____

EVACUATION:
Name of assembly center: Tanforan Assembly Center
Name of relocation center: Topaz, Utah
Dispensation of property: Church Names of bank/s: _____
Jobs held in camp: 1. _____ 2. _____
Jobs held outside of camp: _____
Left camp to go to: Minneapolis, Minnesota (August 15, 1945)

POST-WAR:
Date returned to West Coast: 19 (To Oakland)
Address/es: 1. Minneapolis, Minnesota 2. 12th Avenue, Oakland, California
3. 6937 South Hampton, Sacramento, California
Religious affiliation: Christian Church
Activities: 1. _____ 2. _____ 3. _____
If deceased, date, place and age at time of death: _____

Name of interviewer: Heihachiro Takarabe Date 7/31-8/1/74 Place: Sacramento, Ca.
translator: Mariko Nasu

Name: Osuke Takizawa and Sadae Takizawa

Age: 88 Years Old

Birthdate:

Birthplace: Nagano Ken

Major Occupation: Business

Relocation Camp: Tule Lake

Interviewer: Heihachiro Takarabe
Date of Interview: July 31 and Aug. 1, 1974
Place of Interview: Sacramento, Calif.

Translator: Mariko Magee
Thpist:

MR. AND MRS. TAKIZAWA

Q: Will you come closer so that I can ask you some questions? What shall we do? Come here.

A1: Here?

Q: It has started recording already?

A2: Not yet.

Q: It has started already. I'll ask you about your days in Japan, the beginning of your American life, depression, war and the camp - all in a chronological order. It would be good, if you'd answer as much as you remember.

A1: I don't remember the depression very well.

Q: Just as much as you remember. First of all, I'd like to ask your names.

A1: My name is Asuke Takizawa.

Q: What is your name?

A2: My name is Sadae.

Q: Where were you born?

A1: I was born in Nagano prefecture, Japan.

Q: And you?

A2: In the same prefecture.

Q: Are you from the same village?

A1: No, we are from different villages, but both of us were born in the suburbs of Ueda-town, Chisagata county, in Nagano prefecture.

Q: Were your villages close to each other?

A2: Yes, they were.

A1: We didn't know each other til we married, though. I didn't know she was from a nearby village.

Q: Is that so? What was your father like?

A1: My father?

Q: Was he a farmer?

A1: No. He worked at a village office as a clerk.

Q: Did he own any property? A house and so on?

A1: Yes, he owned those things.

Q: How many children were there in your family?

A1: My elder brother, younger sister, younger brother and myself - four children in all.

Q: Where are you among the four?

A1: I am the second child, the second son.

Q: You are "jinan,"/1 aren't you?

A1: Yes, I am.

Q: What kind of person was your father? Was he strict?

A1: Yes, he was. He was strict about manners. He taught us how to hold the chopsticks. His strictness was well-known among our neighbors.

Q: What was your mother like?

A1: She came from Tokyo to marry. My mother's father was in charge of culture for a "daimyo"/2 who served a lord. He ordered articles of furniture for a "daimyo." My mother was his daughter. Not these days, but in those days a marriage between a person from "Shinshu"/3 and a person from Tokya was rare. Both my father's father and my mother's father were in Yokohama on business and they met there. Then, the marriage of my father and mother was brought about. Theirs was a rare marriage at that time.

Q: What kind of person was your mother? What do you remember about her?

A1: Being from such a family, she was well-mannered and was good at sewing. Even after she came to "Shinshu," she taught sewing to a group of young ladies in our neighborhood. It wasn't her business. She just taught those young ladies who wanted to learn it.

Q: Do you remember anything else about your parents?

A1: My father's father was an acting village chief. Do you know what a village chief is?

Q: Yes, I do.

A1: There was once a riot there. Do you know what I mean by riot?

Q: Was it a rice riot?

A1: Something like that. It was a strike. Finding my grandfather's handsome looking house, the rioters came in and were about to destroy it. Both my grandfather and my father's elder brother were away from home. Then, an eleven-year old boy, representing the family, told the rioters, "Everybody, we aren't the family of the village chief." The leader of the rioters said, "This kid's words must be true." And everybody went away. The house was untouched. When my grandfather and my father's elder brother came back, my grandmother told them that Osuke (the same name as mine) had saved the house and they should thank him. My father told me about this happening.

A2: Takizawa's uncle's family was a branch family. His brother, who succeeded to the head family, had been a village chief for a long time. He was handling everything concerning education in the village. He had a certain amount of property; moreover, he was a great person. I heard that people from Akiwa, where Takizawa was born, were all serious and reliable. That's why I made up my mind to marry him.

A1: Talking about my father, I remember a frock coat and a silk hat. There wasn't anything like that in the village. When my father went to Yokohama in place of my grandfather, he purchased a frock coat and a silk hat. We held a village funeral for the dead soldiers in the

Sino-Japanese war. My father, as chairman called out the poeple who were supposed to make their memorial addresses. I was agape to hear my father's loud voice.

Q: The memorial service for the dead in the Sino-Japanese War?

A1: That's right.

Q: What kind of person was your father?

A2: What kind?

Q: Was he a farmer?

A2: Yes. Once upon a time, Kiso Nakayoshi/4 and his followers, being defeated, ran into a mountain. They were in such a starved condition that they had to learn farming. Thus, my father's ancestor became a farmer. I saw arms and spears hanging on the far-side of the room. Swords were placed in each box of armor. The boxes were something like long trunks. When I was a child, my grandmother showed me those things. Though we were farmers, we still treasured such things. It was in such a family that I was raised. My grandfather was somewhat different. He didn't send his children to school. Instead, he called a teacher to his home and had the children learn at home.

Q: Oh!

A2: He had them learn "Shiso Gogyo."/5 The teacher, staying at my grandfather's place mostly, went back home only once in a while. That was in return for his teaching. Therefore, my father didn't receive ordinary school education. My father wanted to teach me, the oldest daughter, "Shiso Gogyo" even after we came to the U.S.

Q: What's Shiso Gogyo?"

A2: We have "Kanji"/6 and "kata kana."/7 It's from China, written in only kanji. You read up and down like this. It's a book of strict lessons including the works of Confucius.

A1: Its content is something like a book for the moral course at Japanese schools.

Q: I see. What else do you know about it?

A2: It's called "Shiso Gogyo." My father, who had learned the book in his childhood, believed that the book would be helpful for people, even for women, to lead a good life.

Q: Did you learn it by heart?

A2: Yes, with some camouflages. Graduating from the girls' school in March in Japan, I came to the U.S. the following October. I can read Japanese, and I love reading books. However, I hated to study "Shiso Gogyo" with my father. I wanted to read some other books. My father was such a strict person. I guess he wanted to raise us with morals.

Q: What about your mother?

A2: She was from the same type of family as my fathers. My father called us here five years after he had left Japan.

A1: To the U.S.? Oh.

A2: Yes. My father's brother had come to the U.S. before my father came. He wrote to my father what the U.S. was like. My father considered coming to the U.S. He said that living in the U.S. seemed to be better. My father and his youngest brother came to their brother, who was the second oldest son in the family. They worked and had a hard time. Having a hard time they sometimes regretted having come to the U.S. I'll bet they did regret it. Men could be bossy in Japan. In the meantime, my uncle (the second oldest one in the family) graduated from the Theological School of the Episcopal Church in San Mateo.

A1: (This is) the father of that half-caucasian lady whom you've met here. Everybody had hardships. I'll tell you about that in detail later.

A2: My uncle became a minister. He graduated from the Teheological

School five years after my father's arrival to the U.S. I guess the three of them talked about how nice it would be if everybody came here from Japan. Since he had finished school, my uncle offered to go to Japan to bring us here if we wanted to come. Having his noodle business, my father couldn't go to Japan. He gave money to my uncle and sent him to Japan in order to see Japan and pick us up. My father's mother was still alive. She was my grandmother. When we asked her if she wanted to go to the U.S., she thought about it. She said she would go. She would have her relatives here; moreover, she had all of her three sons here. She was afraid of not being able to see her grand children unless she came over here. She got here and settled down with us. She died in Oakland.

Q: When did you come here?

A1: In 1906, 1907.

Q: In 1907, your grandmother, mother and you arrived in the U.S.?

A2: My grandmother, mother, myself, two younger sisters and my younger brother came to the U.S. together.

Q: Everybody came in 1907.

A2: Yes. The younger children in my family went through school in the U.S... Then more children were born here. Only I.....

Q: Born in Japan?

A2: That's right. My father told me that I should learn English. I inquired about a grammar school, but I was seventeen and was too old to be accepted. At that time, there was a night school run by some Japanese Christians. Ochimi Kuboshiro, who is in Japan now, was one. I attended there and learned English.

Q: Kuboshiro?

A2: Kuboshiro. Do you know?

Q: I've heard the name somewhere before. When did your uncles come to the U.S.?

A2: The older uncle had come here several years before we did.

Q: I see.

A2: The younger uncle was the father of the lady, who was here when you came in. My uncle's wife was the only daughter of the Arch Deacon in the Episcopal Church. At that time, Asians and Americans couldn't marry in California. Therefore, my uncle and the daughter went to Seattle to marry and came back. I don't remember whether it was the San Francisco Chronicle or the San Francisco Examiner, but anyway she wore a one-piece or two-piece dress and my uncle and she were followed by the newsmen after their wedding. There was a big stir.

Q: When was it?

A2: Their daughter is sixty-five years old now.

Q: 19...

A2: Sixty-six or sixty-seven years ago.

Q: Oh, I see. Didn't the Arch Deacon oppose their marriage?

A2: The older uncle was a minister. The younger uncle was brighter and mastered English a lot faster than anybody in the family. My father and the minister, though both were college graduates, couldn't handle their youngest brother. Then, they decided to send him to the Arch Deacon's home as a house boy. There he met a beautiful daughter. Her father was against their marriage, but her mother wasn't. She said that her husband was wrong. She believed if the two loved each other, they should marry. She told her husband, "Aren't you a Christian? In God's eyes, the Japanese, Americans, English and all other people are the same. Your view is too narrow." At the end, that ~~couple~~ Parents separated. The husband couldn't accept his daughter's marriage. The mother lived with her daughter and her husband. It was such a dramatic story. Five children were born.

Their mother is dead; my uncle is, of course, dead too. When I was in Oakland raising our small children, the lady, whom you've met here, was around fourteen years old. Our house was next to my fathers. I knew whenever she visited my parents. She also stopped by our place. I just remember her as a child. When she visited us ~~being old~~ after many years, we were really surprised. We wouldn't have ~~noticed~~ recognized her if we had met her on the street.

Q: Certainly not.

A2: She visited us after fifty years' absence. About three years ago, she called us on the phone and explained who she was. She wanted to see us and asked us if she could visit us or not. I said that we had been wondering where she and the others could be. We had lost our contact with each other because of the war. She doesn't look like a Japanese at a glance. She hid herself during the war, because she didn't want to be in the evacuation camp with Japanese people. Though we searched for her, we couldn't find her. Later, she married a Jewish boy born in Russia. Being treated harshly in Russia, the boy's family escaped to China. The family came to the U.S. when the boy was sixteen years old. He graduated from a university in the U.S. and he has his M.D. degree now. He examines cancer patients. I don't think he was teaching at school. Anyway, he was a bright man. He died.

Q: What was her father's name?

A2: His name was ~~Bunjiro~~ Gunjiro Aoki.

Q: What is the minister's name?

A2: Chojiro Aoki.

Q: Is he still working as a minister?

A2: No. Both of my uncles and my father, the three of them are all dead.

Q: Speaking of the daughter of the Arch Deacon, did her parents get divorced.

A2: No. They were separated.

Q: What did your uncle, the minister, do about it?

A2: He felt responsible and gave up his ministry.

A1: He felt responsible for what his younger brother had done to the Arch Deacon.

A2: He couldn't keep his ministry. He started helping with his brother's noodle business in Oakland. I felt sorry to see my uncle with his degree in theology doing such simple work. In the meantime, he received an invitation from a Japanese church in Salt Lake City. The church needed a minister. He didn't know what to do and asked my father's opinion. Everybody called me "sis." Even my uncle called me "sis" and said, "What do you think, I should do? Should I go there or should I stay here?" I felt sorry for him. He was so desperate that he even asked my opinion. I said, "Uncle, anybody can do this job here. But not everybody can be a minister. You've obtained your education. Why not make use of it?" He said, "Then, I'll go." He, with his wife and children, hadn't been able to decide. Finally, he went there.

Q: Did he?

A2: Yes. His wife was a very nice person. She was a nurse. My uncle believed that every child is a gift from God. Their children were born one after another. Not being able to support their eleven children, they became farmers. He struggled to make a living even after he became a farmer and asked his elder brother in Oakland for a loan. His brother, having his own business, could send him a certain amount of money. The celeries you see today have long sections. The improvement of breeds in celeries was made by my uncle.

A1: He improved the breeds.

Q: He did?

A2: Yes, he did. He succeeded in it by some lucky chance. He died when he was about to sell the seeds for the better breeds of celery.

Q: What a tragedy!

A2: True! When I go shopping and see the celeries with longer sections, I remember him.

Q: Did his family make any profit?

A2: No. His children were small. His wife had died. He once wrote us a letter and sounded happy about his good future prospects. We were happy to hear that. However, he died the following year. It was too bad. His improvement was acknowledged and the seedlings were starting to sell well. He was sure everything would be all right if the seedlings sold well; he could have made up for his past losses. Anyway, I feel it was good for him to have learned theology. One day, ~~his eldest son~~ a person became a tomato broker and made unfair contracts, which were profitable only to him. He spoke proudly about his contracts to ~~his father~~ my uncle. Unexpectedly, he was scolded by ~~his father~~ my uncle and told not to make his profit from the losses of others. He was obliged to cancel all of the unfair contracts he had made. He told us about this. He went back to each contractor and aapologized. It was a good lesson for him. Being smart, my uncle also could have done something tricky in his business if he hadn't been a minister. He himself was saved and he could teach righteousness to ~~his children~~ everyone. He didn't care for profits made by tricks. My uncle wasn't blessed with money, but he died as a man of virtue.

A1: There was an article against the uncle's marriage in a newspaper when he married the daughter of the Arch Deacon. The Arch Deacon lived by himself and died in loneliness. He didn't include his daughter in his will, but did include his grandson. He couldn't forgive his daughter.

A2: In spite of everything though, he loved his daughter. He gave all of his money to the child born to his daughter.

Q: Did that lady, whom I've met here, receive the money?

A2: Her elder brother did. He was a bright man. Everybody takes eight years to get through school whereas he took only four years.

A1: He was smart. That uncle was bright and learned English fast, though he was Japanese-----He was a good man.

A2: The Arch Deacon, who was separated from his wife, lived in a hotel after that. He sold his house, and his wife lived with her daughter and her husband. He must have been lonely. I felt sorry for him. He made an arrangement concerning his money so that it would be untouched until his grandson became twenty-one years old.

A1: I felt sorry for him. Is it recording all right?

Q: Yes. I have a lot of tapes with me. But if the tape finishes and stops, I might miss recording your precious talk. That's why I'm checking on it often. Let's go back to the beginning. When were you born, Mr. Takizawa?

A1: I was born in 1886, in the nineteenth year of Meiji.

Q: How old are you now?

A1: I'm eighty-eight years old now.

Q: Eighty-eight!

A2: I'm eighty-three years old.

Q: Eighty-three. You're eighty-eight. How great! I thought you must be eighty-four years old or something.

A1: My age had piled up before the money did.

Q: What was your family religion?

A1: It was Shintoism.

Q: Where? In Nagano?

A1: In Nagano.

Q: Does Shinto have any sects?

A1: I don't know. I was only a child. The Shinto priest in those days visited the members' houses for benediction only once a year. I didn't know anything about faith in Shinto.

Q: Did you have anything at home?

A1: We had an altar on a high place like that.

Q: What about your family?

A2: Our religion was Buddhism - the Zen Sect.

Q: How far in school did you go?

A1: Up to middle school.

Q: In Japan?

A1: Yes.

Q: Do you remember anything from your school days?

A1: Our teacher of ethics was funny. His name was Ogawa. Being old, he was called "Old Ogawa" by us. When we got tired of his teaching in ethics, we requested him to tell us some interesting stories. He was from Nagoya which is famous for the golden grampus. He said, "I'm different from you all. As soon as I was born, I started at the golden grampus."

Q: What did he mean by that?

A2: He was arrogant.

A1: He meant he was different from us farmers' kids. He was born in Nagoya.

Q: Oh, where lords or warriers were.

A1: He was so funny. Old old Ogawa. I hate to talk about myself, but our elementary school was six "cho"/8 away from our village. We walked to school through the rice fields. We pupils were supposed to walk in

line from our school to our village; otherwise, some mischievous kids might fall down in a rice field or something. However, our line got mixed up before we reached to the entrance of our village. Then our principal, who finished his business in town, happened to face us. He was going toward the school, and we were going toward the village. We passed each other. We, being scolded by the principal who wasn't in charge of our class, turned pale. All of the sudden, I spoke up and said, "We are very sorry. We wouldn't do this again." Thinking back, I can't understand how I had such ~~guts~~ courage. The principal said, "All right. Don't do this from now on," and let us go back home. I told this to my wife many times.

Q: Were you a student of the middle school?

A1: No. I was in the third grade of a regular elementary school. I made a desperate effort, for I didn't want to go back all the way to school. Thinking it over, I'm sure the principal appreciated my words. Even if he had taken us back to school, he wouldn't have known what to do with us.

Q: How long was the elementary school?

A1: The regular elementary school was four years and the higher elementary school was also four years - eight years altogether. When I was in the third grade of higher elementary school, I took the entrance examination for a middle school. I passed it and entered the middle school after the third grade of higher elementary school. I skipped a year.

Q: Was the middle school for five years?

A1: Yes. My mother died of a heart attack one morning when I was sixteen. As a branch family, there were only parents and children in our family. After my mother's death, nobody made my lunch to take to school. My younger sister was too little to cook. I had to leave school. I

was very disappointed. I won the championship in our tennis tournament at school. A book store gave me a dictionary titled "Rinkar" as a prize. I was improving my tennis and enjoying my school life. I felt sorry I had to leave school.

A2: Why do you record in the tape?

Q: We translate it and show it to the Sansei and other young people. If you desire to hide something, we will change the names. We won't get you in trouble.

A2: Anybody can listen to whatever we say.

Q: Did you feel sad when you quit school?

A1: I felt pitifully sad. As my wife told you, my uncle was a village chief. He was also the head of the education department in the village. He spent eighty percent of the village taxes for education.

Q: Great!

A1: While he was in office, he received the emperor's certificate of merit issued by the government. He also invited the best principal in the prefecture, whose salary was forty-five yen a month. In addition, he proposed to renew the schools in the village. My father, who was his younger brother, agreed to his plan and they decided to renovate the school building. At that time, there were some opponents among the villagers. They claimed that they couldn't see anything wrong with the school building, and asked why such a tremendous amount of money should be spent for the school. Neighbors came over to my father's place and threatened him. There were several more people standing in front of the paper screen door outside. I hoped my father wouldn't be hurt. Anyway, my uncle had done those things.

Q: Did he build a new school?

A1: Yes, he did. The school was the finest one in the prefecture. When I went back to Japan in 1938, I took a picture of the school for which my uncle and father had worked. (It was a ten-story building.)

A2: If it had been a city or a town, the residents would have reacted in a different way. Though it was big, Akiwa was only a village. That's why such a big argument had occurred. But he persisted to the end, believing that education was important for human development.

A1: My uncle had a strong character. He could foresee things.

Q: Do you remember anything else about the time before you left for the U.S.?

A1: A year before I moved to Sacramento, I had attended a ( ) annual meeting in Seattle. I happened to meet one of my lower-class students from my elementary school at the meeting. He said, "You were considered an exemplary student." I'd never heard such a thing about myself before. There was a prostitutes' quarter in a rice field six "cho" away from us.

Q: Oh, for the women....?

A1: That's right.

A2: You said your school was six "cho" away.

A1: Our school was six "cho" to the west, but the prostitues' quarter was six "cho" to the east. We heard the sounds of drums from the quarter very often. Quite a few young people from our village went there. I heard various stories related to the quarter. Some of them were tragedies. Young people around seventeen or eighteen usually passed the street toward the quarter on the way back to the village from Ueda Town. When we came back from a festival help in Ueda, several of us walked arms in arms. When we got to the street leading to the quarter, everybody turned into the street. They pulled me by the arms too. However, I was adamant

and came back home by myself. That may be why I was called an exemplary student. That occurred to me while I was in Seattle.

Q: How old were you?

A1: I was out of school and helping at home then. I was seventeen or eighteen years old.

A2: He was young. Just a child.

Q: What about the stories related to the quarters?

A1: Everybody decided to go there and pulled me by the arms.

A2: You've mentioned some family trouble because of the prostitutes' quarters.

Q: Various stories...

A2: In your village.

A1: We heard the sounds of drums when the wind blew from the east. Men started to indulge themselves there at the age of twenty or so. One boy, whose father had died, was living with his mother, grandmother and his elder sister - four of them in all. He wasted a lot of money at the quarter. The rest of his family members, being women, couldn't stop him. Finally he had his money and belongings attached by the police. This meant if the owner of the quarter loaned money to the boy to spend on a prostitute, the owner couldn't collect the money from him.

A2: Everything was attached by the police.

A1: That boy couldn't help but quit going there any more. Another boy who was like a hoodlum, lived with his mother and elder sister. He was uncontrollable. Fortunately, he was drafted. After three years' service in the military, he had changed completely. He used to be the boss of the hoodlums in the village and go to the quarter. In other words, he used to be a problem in the village. The villagers were amazed to see his drastic change. Though we used to think that the military was

just tyrannical, we came to have a better opinion of it. It was good for a useless person like him.

Q: You knew who the regular visitors to the quarter were, didn't you?

A1: Yes, we did.

Q: But you couldn't say anything to them.

A1: No, we couldn't.

A2: Only their parents could speak out, but they couldn't stop their sons.

Q: What about a public office?

A1: The public office couldn't interfere in your private life. Being located close to the quarter, Akiwa village had a lot of sad stories. Today, people are afraid of reckless young people. We had a fire-brigade which consisted of young amateurs. Their water and fire proof uniform had gotten worn out. They were discussing the purchase of new uniforms. However, one village politician, who was concerned about economy, opposed their plan. Listening to the old politician, the young people came to bear a grudge against him. They complained that he didn't know how dangerous it was for them to fight against fire and that he should allow them to purchase new uniforms. The politician's wife died, and he re-married. In the midst of his wedding reception, the young people watered the room with a pump.

A2: Young people are the same in any generation.

A1: Nakajima Echibe - I still remember his name. I felt sorry for him. One good thing happened. The health department of the town put a show-case at the entrance of the prostitutes' quarter. There were samples of sexual organs with and without syphilis and samples of lungs with and without the effects of cigarettes smoking in the show-case.

A2: People in Akiwa were sincere. People from other towns.....The health department tried to stop people from going to the quarter.

Q: Were there a lot of gangsters at the quarter?

A1: Yes, but they didn't use violence.

Q: What made you decide to come to the U.S.?

A1: Sericulture was very prosperous. Including the U.S., three countries were good customers. I applied for my visa in order to see the silk market, which was only official. The true reason was that I didn't have the ability to go to college and I didn't know what to do.

A2: Because his parents had passed away.

Q: Oh, I see.

A2: My uncle, who was the head of the family, was very enthusiastic about education. My mother passed away at the age of forty-five, and my father passed away at the age of forty-seven due to cancer of stomach. They were born in the same year.

Q: Did they die in the same year?

A1: No. They were born in the same year. My father died two years after my mother. My uncle was worried about me because I was in a dangerous period of life - seventeen or eighteen years old. He had one son. He advised me to go to school or to become a priest. He said I would be able to to enjoy playing "go"[9] in a shady place during the daytime if I become a priest. He also suggested that I might become a teacher. I myself wanted to become an Army general or something at that time. I wasn't interested in becoming a priest or a teacher. At the same time, I didn't want to go to college. Reverend ( ), who was my cousin, wrote me from the U.S. and told me to come to the U.S. I wanted to come, but I didn't have any acceptable reason for a visa. Then, I made up reason that I'd like to study how Japanese raw silk was manufactured in the U.S. My visa application was passed. Not having enough education, I couldn't be engaged in anything but farming in the U.S.

Q: Where did your boat arrive first?

A1: We arrived first in Victoria, then went to Seattle and San Francisco.

Q: Who met you at the seaport?

A1: Mr. Machida, who was a senior member of Reverend Igarashi's church in Sacramento, met me, He was the husband of one of my cousins and owned a celery farm. I was planning to help him. The farm was on George Island.

Q: What's the name of the island?

A2: It wasn't George, but Jersey.

A1: JERSEY.

Q: How long did you work for Mr. Machida?

A1: I worked for him for three years. At that time, we drank river water flown down from the sewers in Sacramento and Stockton. Everybody suffered from typhoid fever. I was taken to the Japanese hospital in San Francisco. I was the patient accommodated in Room 4~~10~~. When I was put in that room, I was afraid that it was all over with me. Right before leaving the hospital, the doctor told me that he wasn't sure if I could be saved in that room!!! I went through a dangerous period and recovered. The doctor advised me to change my occupation. Then, I went to work as a sales clerk at a Japanese grocery store.

Q: Where was the store?

A1: It was in San Francisco.

A2: At the time of his recovery, he felt he'd had a narrow escape from death. He resolved to work for others from then on. Yet, soon after that, he forgot all about his resolution. He was surprised at how selfish human beings are.

A1: I've told my wife about this. I heard a milkman delivering a lot of milk in the early morning. I heard him while in bed and envied him. I wished I could get well. In the meantime, I regained my strength gradually. I wasn't satisfied with only milk. I wanted more slices of toast and ( ). I became greedy. I had a normal appetite and I couldn't work for nothing after leaving the hospital. Human beings are something. Soseki Natsume /11 wrote: Human beings are the cleanest whenever they are sick. I thought it to be true.

A2: Anyway, it was good that you once thought about working for others for free.

Q: Did you grow celery on Jersey Island?

A1: Yes. Here are some pictures. In those days, we had ( ). We held them in our hands like this and walked on our knees. It was hard labor. Today, its done by machine. The machine digs out the soil, plants celery and covers it with soil. In our day, laborers dug the soil, picked up celeries one by one and put them in a basket. Today, plows dig them out of the soil and laborers pick them up.

Q: Was it unbearable on Jersey Island?

A1: No, It wasn't. I was young. I weighedd between 140 and 150 pounds, so that my thighs rubbed each other and got sore. Only the inner thigh part of my pants got torn. Every Sunday, while other workers were playing "hana-fuda" /12 and trump cards under the willow trees, I was always mending the tears in my pants. A hundred and forty or fifty pounds isn't too heavy. I was short and chubby.

Q: What kind of recreation did you have on the island?

A1: I'll show you the pictures later. We didn't have any recreation at all. If you wanted to go to town, you had to travel forty miles to Sacramento on a river boat. You had to get on a boat to go to Stockton, too.

The river boat was the only transportation we had. Our daily wage was less than a dollar. The boss deducted twenty-five cents a day for meals. In addition, ( ) deducted a commission from our wage. Therefore, it was almost impossible to save money. If you deduct twenty-five cents and buy your daily commodities such as shoes, how much of it do you have left? People who saved two hundred and fifty dollars in three years drew others' attention at that time. Those people went back to Japan with that money. When we didn't find a job in one camp, we looked for another camp. We went to pick grapes in Fresno. Somebody moved to another camp and left his torn shoes and pants. Then others jumped in and got the worn out clothing. It was terribly hard to save two hundred and fifty dollars in three years. The Issei had such hardships. The Nisei can't imagine this, though.

Q: What kind of food did you eat?

A1: Japanese food.

Q: Did you eat normal meals?

A1: They weren't normal. The boss charged seven dollars and fifty cents a month for food. The laborers complained it was too much. It was only natural that the boss couldn't feed us very well with only seven dollars and fifty-cents a month.

A2: You couldn't work hard, could you?

A1: Some laborers couldn't see at night. What is the disease?

Q: Night blindness.

A1: That's it. We didn't have enough nutrition. We couldn't go to Stockton or Sacramento on Sundays because we had to work on the following day. We didn't go to town, but just played "hana-fuda," trump cards and "go."

(Looking at the pictures) This is Jersey Island. This is Imai who became a minister. This is Machida whom the people at church knew very well. He was a farmer. This is me helping on the farm.

Q: You had a beard, didn't you?

A1: Yes, I did. These people were from my neighborhood and from the same village as mine. This man is dead, this man is dead, and this man was the owner of an inn. Machida, Imai, this man was handling horses on ( ) Island. He was thrown off a horse and died. I'm the only survivor among these people.

A2: It is a joy to live for eighty-eight years. However, you can't help feeling lonely after all of your friends have died.

A1: This is the school which my uncle renewed. This was the old school building. My uncle hired this principal for forty-five yen a month. This was the village chief after my uncle's death. He died of a hemorrhage. This is I. I was helping at the school because of the shortage of teachers. That's all.

Q: Were these ladies teachers?

A1: She was a sewing teacher. Another one was teaching the first graders of the regular elementary school. There was an interesting story among them. Who was it....

Q: After you had recovered, you worked at a grocery store in San Francisco. How long did you work there?

A1: About a year. My wife's father had a ~~noodle~~ macaroni and ~~macroni~~ business. Both her father and mother were planning to go to Japan. They asked me to keep their business during their absence. Though I felt I was too young, I agreed, for it was just for a short period of time. When I was working at the grocery store, I was introduced to the Nichibei Newspaper Company by Saburo Imai. He was a minister of the Methodist

Church and became a head evangelist in Japan. I had been working for the newspaper company for two years before my father-in-law asked me to keep the noodle factory as a ( ).

Q. Were you married then? When did you marry?

A1: Yes, we were married. We married in 1919.

Q: During that time you were working in the grocery store?

A1: No. We had our wedding at the Methodist Church in Oakland. It was before I went to the newspaper company.

A2: Before.....?

A1: A year before I joined the newspaper company.

Q: Was it a love match?

A1: No.

A2: We knew each other, but it wasn't a love match.

A1: Her father owned a noodle factory and a grocery store. Her mother was a book-keeper for the grocery store. I was asked to help at the store by her father and went to Oakland. There, I met my wife in Oakland.

A2: It was a friend of Takizawas who brought up the marriage proposal between you and I. He asked me what I thought about Takizawa. I answered he seemed to be a sincere person. I couldn't remain at my parents' place forever. So, I decided to marry. Takizawa was thinking of going back to Japan to find a wife if I didn't accept the proposal. The friend stopped Takizawa from going back to Japan till he got my answer. We knew each other, but it wasn't a love match. I remember I said Takizawa seemed to be a sincere person.

Q: Your father had known him before you met him.

A2: Yes.

Q: Did your father ask him to keep the store for him after you got married?

A2: Yes. He was observing Takizawa's serious personality. He wouldn't have asked if he hadn't trusted Takizawa, because the job required handling money and book-keeping.

A1: I came to the U.S. in 1906. In 1915, I visited Japan. Her father, the president of the Oakland Japanese Association, took care of all the papers I needed for the trip.

A2: I didn't know that.

A1: After we'd been married, I recognized the song she sang. I asked her who had taught her. She'd learned it from Miss Iida. Miss Iida was a graduate of a music college. She was too great to be an elementary school music teacher. She taught by the hour. So, she taught both at the girl's school in Ueda and at our school in Akiwa. We were taught music by the same instructor.

A2: We met by God's providence.

A1: Love matches weren't common at that time.

A2: On this topic, I remember I was shocked to see the ads in the Japanese paper. The ads were for catching eloped couples. The reward was twenty-five dollars or something. I saw such ads in the paper every day. I came to the U.S. at the end of the same year I had graduated from school. I was between childhood and adulthood. I thought Japanese society in the U.S. was scary. Many single Japanese men came here whereas not so many Japanese women did. Even married women ran away with other men. I don't know if men courted women. Anyway, different couples were in the wanted section in the paper. I was scared of Japanese society in the U.S. although I was merely a child. In addition, I was scared of

American burglars with guns, and black people. The black people didn't hurt me, but I just felt scared.

Q: How many years after you had come to the U.S., were you married? How old were you?

A2: I was twenty-seven years old.

A1: I was thirty-three years old.

A2: I was twenty-seven or twenty-eight.

A1: You're five years younger. So you were twenty-eight.

Q: It was ten years after your arrival here.

A2: That's right.

Q: When did you take charge of the noodle factory?

A2: My younger brother went to Aoyama University in Tokyo after graduating from the University of California. He learned Japanese and taught English. Professor Abe of Aoyama University was here. He and my father decided on this exchange. When my younger brother came back to the U.S., Takizawa left the business to him. Takizawa joined Fujimoto Company in San Francisco. This company imported Japanese foods and sold them to the grocery stores. Mr. Fujimoto was a fine man. He trusted Takizawa. Being younger than Takizawa, he considered Takizawa his uncle or father. In the meantime, the war broke out.

Q: How long had you worked for your father-in-law before that?

A1: I had worked for him from 1921 to 1931, till I entered Mr. Fujimoto's company.

Q: What do you remember about the noodle factory?

A1: I was a salesman who took orders outside.

Q: Was your business successful?

A1: There was only one more noodle factory in that area. Not having too much competition, our business was rather easy. There were some wholesale

stores in the area, which imported noodles from Japan, though. Anyway, it was easier to produce noodles here using American flour.

Q: Did you produce Japanese noodles, or only macaroni?

A1: Yes, we did. Japanese noodles, buckwheat noodles, chamen noodles and many other kinds.

Q: Did you have any trouble with the business?

A1: I didn't have any as a salesman.

Q: Was it fun?

A1: I was young, in the first place. It was cool in Oakland, but it was hot in Fresno. The sudden weather change didn't affect me, for I was healthy. It was hard to convince buyers to buy as much as possible, though.

A2: Its only natural.

Q: Did you make a trip to Fresno?

A1: ( ).

Q: Did you drive?

A1: Yes, I did. I know the geography of California pretty well.

Q: Did you load noodles on your car?

A1: I took orders and sent noodles by rail.

Q: Did you leave your wife at home?

A1: She was at home with our three children.

Q: How long were your business trips?

A1: About a week. I made my schedule tactfully, so that I could come back home on Saturday. I wanted to attend church every Sunday. It wasn't hard to drive back home in time.

Q: How did you become a Christian? In Japan?

A1: No. Our family religion was Shintoism in Japan. In 1912, when I was on Jersey Island, some students of the Unviersity of California came

over to work during their summer vacation. Bending yourself in the sun was hard, but the work there wasn't very painstaking. That's why the students worked during the summer. When they went back to school, they left the "Study on the Bible" written by Kanzo Uchimura. I picked it up and read it. I found something moving in the book. I decided to subscribe to the magazine. I read it from 1912 to 1931 until the author's death. I was led to Christianity by Kanzo Uchimura. Being in the countryside, I didn't have a church to attend. I just read the magazine every month. After I got sick, I went up to a town and started attending church. The church was located on the corner of POST and Oaktrail.

Q: The Presbyterian Church?

A1: Yes, it was. I attended Revernd Kodaira's church every Sunday while I was working at the grocery store. One day near Christmas, I was busy at the grocery store. All of the sudden, one of the senior members of the church visited and asked me if I'd like to be baptized on that day. I wanted to change my dirty work clothing, but I was told I wouldn't have enough time. I was baptized on that day and formally became a Christian.

Q: Were you also a Christian at that time?

A2: Yes. I was baptized in the U.S. I was baptized by my uncle who was the minister of the Episcopal Church in San Francisco. It took an hour to go to San Francisco from Oakland. I went there every Sunday to listen to my uncle's sermon.

Q: Did you take a ferry-boat?

A2: Yes, I did. I got on a train, too. I took the same route home.

Q: You were panic-stricken at that time, weren't you? What were you doing there?

A1: I was a salesman.

Q: Was your business unharmed?

A1: Yes, it was.

Q: Did you make money all right?

A1: Yes, we were fine. It was during the war that I couldn't collect our loans. (We were forbidden to do that.) People with a lot of money, who had saved at banks, lost a great deal during the depression. We, the poor, had no money and no troubles.

Q: When did your father come back to the U.S.? Did you leave your father's business...?

A2: My father came back about a year later.

Q: Did you quit?

A2: He left there when my younger brother came back. He ~~entered Mr. Fujimoto's business?~~ was employed by an Import & Export co.

A1: He was in the import-export business.

Q: Did you work there till the war broke out?

A1: Yes, I did.

Q: Do you remember anything about the work there?

A1: I was a sales manager. Mr. Fujimoto was the leader of "Heimusha." "Heimusha" was an organization of Japanese people who hand't finished their military service in Japan. The members donated money and sent it to Japan in order to produce airplanes.

A2: "Hei" means a soldier, "mu" means duties and "sha" means persons. In other words, "Heimusha" means the people with the military duties.

A1: Some Japanese men including myself were delaying the military service. Mr. Fujimoto was our leader. It was he who collected our donations and sent them to Japan.

A2: That was fatal.

A1: As soon as the war broke out, Mr Fujimoto was sent to the concentration camp for the heaviest crimes. I ran the business in his place until the company was closed down.

A2: The Japanese people in the San Francisco and Oakland areas had to give up their stores and companies to be moved to the evacuation camps. I couldn't abandon Mr. Fujimoto's company. He organized everything before closing down the business. I had to care for our home by myself. Takizawa was too busy to help me. Moving was such a big confusion.

A1: In 1938, before the war, I and my wife went to Japan. I delivered about 10,000 yen donated by the members of the "Heimusha" to the Department of Japanese Army. Since I had delivered money, I was prepared to be arrested and taken to the concentration camp by the F.B.I. However, the F.B.I. didn't find out what I had done. After delivering the money, I was treated well by the Japanese Army. I asked if I could travel through Manchuria. The Manchurian Incident was about to take place at that time, and civilians weren't allowed to go to Manchuria. I was refused once, but an Army person, who knew I had delievered the money, gave me a permit. He was reluctant, though. I guess the money worked. Thus, I and my wife went to Manchuria. Thinking back, I feel we did something terribly dangerous. Every passenger except for ourselves were military personnel. We went to Shinkyo. We could have been killed if the anti-Japanese Manchurians had shot our train.

Q: In 1939?

A1: In 1938.

A2: In 1938 or 1939.

A1: It was in May, 1938.

A2: The war started two months later. People there had a hard time.

Q: It was the year I was born. I was back in Japan in Kagoshima, but my father was still in Manchuria.

A2: At that time? Are you the one who had a hard time in Manchuria?

Q: Yes. We went to Manchuria again. We had a terrible time after the war.

A1: In which part of Manchuria did your father stay? Shinkyo?

Q: He stayed in Shinkyo, Dairen, and Chohatton, which is across the river from Siberia. It was a large town called Chamusu.

A2: What was your father doing?

Q: He was working in the development section of the Ministry of Agriculture and Forestry. He went on a tour of inspection to the under-developed areas. Then, he called in developers. The Chinese people shot at him from airplanes while he was inspecting the new land. Japan was to blame. Though it was Chinese territory, Japan developed and owned it.

A1: I took a look at the Shinkyo area and saw the magnificent road construction completed.

Q: It was splendid.

A2: Japan set to work.

Q: In Harupin, Japan had constructed everything.

A2: It was done compulsorily.

Q: Yes, it was compulsory. Unless it was.....

A2: It wasn't a nice thing to do.

Q: How long did you stay in Manchuria?

A1: About a month.

A2: It was merely a trip lasting from May till September.

Q: In 1938?

A1: We returned to Japan in the beginning of 1938.

Q: Was relations between the U.S. and Japan bad at that time? Weren't they too bad?

A1: The U.S. didn't touch on the problem.

A2: A friend of ours, who was working for the Japanese Department of Foreign Affairs, had been to Washington D.C. He said that the strife between Japan and China would be over before long. On the contrary, it became worse. Even a member of the Foreign Ministry didn't know the fact of the matter. I learned that the government kept the facts secret. The important things....

A1: Thinking back, I remember the open - air mining in Busen and a lot of soy beans piled up by Tairen Seaport. I wondered where the soy beans were supposed to go. What a magnificent place! Traveling by train, I saw how large it was. It was like the U.S.

Q: Because of the long day light hours, wheat grown this long. The Chinese farmers step on the wheat in lines. They make a round trip stepping on the wheat, and a day is ended. The farm is that large.

A2: Manchuria is spacious, whereas Japan has a lot of people in a limited space. I felt envious seeing how spacious China is.

Q: Would you like to go back there?

A1: Yes, I would.

A2: Yes, I would. Are the Russians controlling China now?

Q: After all, the Chinese people are Asians. They couldn't get along with the Russians. After the Russians entered China, the Chinese people started showing favor toward us.

A2: The Japanese people should treat the Chinese people and the Koreans much better.

Q: You're right.

A2: The Japanese people are apt to look down on them.

Q: That's a shortcoming among the Japanese people. They tend to do this. They look down on lower peoples.

A1: We went to Shinkyo and got on ( ) to see the war ruins left by the Japanese military. After getting back to the inn, we were asked by the owner, how much we had paid. I answered him I had paid such an amount. He told me not to pay that much.....Just a small amount of money was more than enough. At a bus stop, I saw a woman with a child. Some Japanese people stopped her and got in the bus first. She got in the bus later. We made room for her. Werwere told by the bus conductor not to do such a thing. He said the Chinese people would take advantage of our kindness.

A2: He told us to let her sit down on the floor. I felt very uncomfortable.

Q: That's a shortcoming among the Japanese people.

A2: They weren't mature.

A1: Did your father return to Japan safely?

Q: He had a hard time. He came back a year after the war. Having been dictated to by the Japanese, the Chinese were looking for an opportunity to get their revenge. My father said the Japanese people shouldn't have done such a thing. The Japanese rice and wheat dealers conspired with one another, and didn't buy any rice and wheat from the Chinese farmers. The farmers, who were driven into a corner, sold their product at the lowest price. Then, the Japanese dealers bought a great quantity of goods for almost nothing.

A2: They ill-treated the farmers.

Q: The Chinese are people. You have to be a respectful ruler. Those Japanese people didn't understand that. Eventually a farmer's association for the Manchurians was organized. The association bought farm products from the farmers and sold them to Japanese dealers. The dealers couldn't deal the price down any more. They complained and called its founders "traitors." The higher officials of the Manchurian government,

who were Japanese themselves and were afraid of complaints from other Japanese people, couldn't do anything in favor of the Manchurians. The officials were really relieved when the lower government workers took the initiative. Otherwise, they couldn't have continued ruling Manchuria.

A1: ( ). He was a great man.

Q: Where were you when the attack on Pearl Harbor took place?

A1: We were in Oakland.

Q: How did you feel about it?

A1: I just felt shocked. It happened during the wedding of my wife's cousing.

A2: It was right before her wedding. While she was taking a bath, we heard the news on the radio. Her wedding was held at the church in Oakland, where you've been before. She was the eldest daughter of my uncle, a minister in Salt Lake City. She married a member of the church in Oakland. She prepared herself for her wedding at my father's place. The news was broadcasted on the radio and there was a big confusion going on here and there. They went on a honeymoon trip, but they came back earlier than scheduled. They saw a big turmoil everywhere and felt unsafe. At that time, we were afraid of being arrested. The Japanese people were stripped of their clothing and were pointed at with the muzzles of a gun. A rumor was spread that my father and my sister's husband were arrested by the F.B.I. When we went to church on Sunday, we were stared at by the congregation. The F.B.I. came over and inspected the factory, but they didn't arrest anybody. The church people, believing the rumor, were stunned to see us. My sister's husband and my father were both active in the Japanese association and delivered the money from the "Heimusha" to Japan. Therefore, they were thinking of being arrested because of that. Takizawa, my sister's husband and my

father were all untouched. It was said that the F.B.I. had the information in detail, though.

Q: The person you were working for _____ Mr. Fujimoto was captured right away?

A2: Yes. He was collecting money from the members of the "Heimusha" every month and took care of it. Takizawa only delivered the money. The F.B.I. didn't take note of that. They were safe.

Q: What do you mean by organizing the company?

A2: Every business had to do the same thing. People had to organize their expanded businesses. They had to collect their loans, put away various things, and so on. We sold the tools for making bean paste and other materials at half-price to those people who were interested in them. We did our best so that we would have nothing to report. If you hadn't done everything, you could do nothing but just let it go. Everybody experienced the same thing.

A1: We lent the noodle factory to a Chinaman. When we came back, we found out that he had sold the good noodle manufacturing machine. Noodles machines made in Japan were the best. That one was made in Nagoya. He also sold the machine for manufacturing spaghetti, which her father had bought from an Italian at a cost of four thousand dollars.

A2: The Chinaman ran away. We couldn't do anything about him. These kinds of losses were the reason for reparations. The U.S. government should have paid us fifty thousand dollars.

Q: Oh, my goodness.

A2: After coming back from Minnesota, my mother was worried about our unsettled business problems. I asked a lawyer for his assistance. The factory had been a joint-stock corporation, and we felt sorry for the stockholders. The lawyer said he could guarantee the collection of five

thousand dollars from the government. Not being business oriented, I didn't demand a higher amount. I should have. I just thought about solving the immediate problem. The lawyer didn't call me for a long time after that. When I finally called him, I was told that he had stopped working on my request. He stopped working on it without telling me anything. I felt hasty about paying money to the stockholders. The lawyer charged 1.5 percent in commission. My way of speaking might be harsh. Finally, we paid half of what we owed to the stockholders. We didn't get any money. Fifty-one percent of the stocks had been owned by my father, and forty-nine percent was owned by the other stockholders. We paid a little less than a half of the normal payment to the stockholders. The lawyer looked sour when he saw me somewhere later. I waited patiently, for I thought it would take time for him to forward my request. On the contrary, he'd just stopped it. Thus, we solved the pending problems after we came back. A lot of things happened.

Q: What did you do with your belongings while you were in the camp?

A2: Takizawa was busy straightening out the Fujimoto Company's affairs. According to the orders of the U.S. government, we could take only a knife, fork, spoon, plate and the clothes we happened to be wearing. Everything was supposed to be furnished for us in the camp. We weren't allowed to take anything else with us. They said the government officials would take care of our belongings and keep them in a certain place. Nobody believed that. We cleaned up the church and carried as many things as possible on a car. The newspaper article on us, for which you made your best efforts, mentioned something about this. We wanted to leave a couple of big trunks containing our winter clothes to somebody. We were sure we would need our winter clothing later. We wanted to leave the trunks somewhere, so that we would be able to get them when we needed

them. A caucasian minister volunteered to keep them for us. In the beginning of the cool fall season, we asked him to send them to us. He sent us the two trunks.

A1: He was a minister of the ( ) Church.

A2: We were very glad.

A1: We felt grateful to him.

A2: We left the nonpackable items such as the piano and the rug. We stored everything packable at church.

A1: The Methodist Church in Oakland on West 10th Street had a gym. Not only the members of the church but nonmembers stored their things there.

A2: We picked up our things after we came back.

Q: Had anything been stolen?

A2: Yes, something had. Staying in Minnesota for six or seven years, we returned pretty late. The people who picked up their things before us stole some of ours. I'll bet they weren't members of the church. I don't know if they stole ours on purpose. For example, the box of (picture scrolls), fine china plates and small bowls for guests, etc.... We wrote our name on the boxes, though. I can't remember everything that was stolen. There were various things.

Q: Which assembly center did you go to first?

A1: The stable.

Q: Where was it?

A1: It was in ~~(Tan Forland)~~ Tanforan.

Q: How did you feel there?

A1: The stable stunk awfully. I felt miserable, but I couldn't do anything. I just gave up. Everybody from our community was there. I wasn't the only one.

A2: Though I was tired, I couldn't sleep because of the bad smell. It was hell.

Q: How many children did you have?

A2: We had three children.

A1: We were a family of five.

A2: Our son was close to graduating from the University of California. Our two daughters were close to graduating from business college. Three of them quit school and joined us there.

Q: Your children were all grown-ups at that time.

A2: After school, our son helped me pack our things. He moved them to the church.

A1: He attended school as long as possible. In the meantime, he was the only Japanese student remaining. He felt lonely. He left school right before moving to (~~Tan Forland~~). Tanfosan

Q: There must be a big confusion at the time you moved to (Tan Forland). Did a lot of problems arise?

A2: Everybody felt lonely and anxious about the future. In a word, we were confused. Deep down, we felt anger. It was a melancholy, complex feeling.

A1: My mind was all mixed-up. It's all in the past now.

A2: I composed a "tanka"/13 expressing my feelings at (~~Tan Forland~~). Tanfosan

Q: Do you have them?

A2: I wonder where I put them.

Q: What about you?

A1: I was all mixed-up. We couldn't do anything about the orders from the U.S. government. I just lived from hand to mouth without any purpose. I felt empty. I couldn't plan for the following day such as: Let's write a letter tomorrow. I loitered away every day.

Q: Did you work?

A1: No, I didn't in (~~Tan Forland~~). Tanfosan

Q: What do you remember about (Tan Forland)?

A1: I don't remember anything. As I told you, I just felt vacant. I didn't go out with friends, I didn't study writing, and I didn't go to church, either. We moved to Topaz in September.

A2: Here they are. It says, "at (~~Tan Forland~~)." Tanforan

Q: Will you read them?

A2: It also says, "the end of March, 1942, at (Tan Forland)." Before moving there, everybody, being worried, was extremely touchy.

Inishie no
Noah no kozui
Shinobu kana
Doto sakamaku
( ) konogoro

Translation: I recall Noah's flood in ancient times. Angry waves were surging in these days.

Oya mo ko mo
Kokoro ~~susan de~~ (susabe te)
Koe arashi
Kuiru kokoro to
Samishiki kokoro to

Translation: Both parents and children are in a rage. Their voices are harsh. Feelings of regret and loneliness exist simultaneously.

Tatakai no
Shobu wa kami ni
Yudane oki
Tada tatakai no
Oenan to koso

Translation: Leave the result of the war to God. I just pray for the end of the war.

Minamina wa
Izuchi ikuran
Ate mo naku
Tada bozen to
Hibi o okuritsu

Translation: Nobody knows which way to go. They just pass their days vacantly.

Omikami o
Tanomu kokoro no
Iya masaru
Arashi fukimaku
Sanaka ni oreba

Translation: Being in the midst of the storm, I depend on God much more.

These poems show our desperate feelings, before going to ~~(Tan Forland)~~. Tanforan

The next ones were composed after I got to (~~Tan Forland~~). We lined up like (dogs) every meal time. Tanforan

Enento
Choda no gotoku
Mure o nashi
Jinpu no naka ni
Shokuji matsu mure

Translation: People are crowded in a long line like a snake. The crowd is waiting for a meal in the dust and wind.

"Jinpu" means dust and wind, the red dusty wind.

Q: Does "choda" mean a snake?

A2: Yes.

Ware mo mata
Yamato omina no
Hashi nareba
Tsuyoku zo tatame
Ikanaru toki mo

Translation: Because I am a Japanese woman, I should stand firmly at all times.

"Toki" doesn't mean "time." It is the character for the fall season, which means an important occasion.

Even in such a place.....

Sansan to
Noboru asahi ni
Iro haete
Ran no shinme wa
Kaze ni soyogeri

Translation: The new buds of orchids are shining in the brilliant rising sun, and swinging in the breeze.

Mori mori to
Tatakawan kana
Itsumade mo
Ataerare taru
Chikara no kagiri

Translation: Let's fight strongly and eternally to the limit of our given strength.

Inetsu okitsu
Shokuji ni kayoi
Ichinichi o
Koko ni sugosu ka
Hassen no hitobito

Translation: Eight thousand people spend day after day here sleeping, getting up and coming out for meals.

Odoro odoro
Tachisawagu nari
Waga tama wa
Soko shirenu fuchi ni
Nozomishi gotoku

Translation: Let's dance and make an uproar. My spirit is as low as if I were in a bottomless pit.

Kore wa somo
Mahiru no yume ka
Itsu no hi ni
Samen to suran
Yo no yume no gotoku

Translation: Is this a day dream? It is just like an endless dream at night.

These were composed in (Tan Forland).

Onkami no
Misetsuri to koso
Shitagawa me
Yuyushiku toko mo
(~~Oshite zaru kamo~~)
oshitego yukome

Translation: I follow this because I believe it is the divine Providence. (Thus, I can go through the gravest times.)

Q: Its getting late now. Shall we continue tomorrow?

A1: Being retired, we are free all the time.

Q: Its meaningful to keep your poems.

A2: They aren't excellent works, though.

Q: You express your feelings very aptly.

A2: We got food without working. We were given beans or something. I didn't know what to do. Food didn't taste good, for I didn't have an appetite, leading such a life. Everybody complained and felt miserable.

A1: You are initiating a program to show the world how much hardship the Issei had; which is great. The Issei did their best in raising the Nisei and the Sansei well enough to compete with other races. If the Nisei and the Sansei appreciate this fact, the Issei can die in peace. We appreciate your work.

A2: The Sansei don't understand Japanese.

Q: We'll translate it into English.

A2: It'll be hard work.

Q: A group of people from Japan will do it. Though, it takes time, now is the time to do this. After all of the Issei are gone, we won't be able to know anything. The Nisei think they know about the Issei; however, they don't really know much about the Issei. They don't listen to the Issei. The Nisei who believe they know are usually surprised to listen to the fact.

A2: Not having experienced it themselves, they can't understand it. These poems are hard to be translated into English.

Q: Wellldddoour best. The translator has to be learned.

A1: Any race should know of their ancestors' footsteps. They should know whether their ancestors were cowboys, shepherds, or what they contributed to society.

Q: That's right. A caucasian, who married a Japanese girl in Japan, said that he should have done something like this with his grandmother. Even he can appreciate the meaning of this project. When we are too close to somebody, we don't really know about him. I, being from Japan, feel different from the Nisei. I can see things from a distance, and objectively. I try to convince the Nisei ministers to work on this project. My efforts are usually in vain. Finally, I formed my own group to conduct this project. The Nisei ministers should be the most appropriate people to talk to you and make recordings. They don't understand this project very well. They can't see its meaning.

A2: They don't intend to listen to us.

Q: I once visited the meeting of the Japanese Language Club at the Methodist Church. I passed out questionnaires and told them to have one interview a month. They could complete twelve interviews a year at least. I don't think they are working on it. I know, of course, Reverend Uemura is extremely busy. Just think, these references will grow valuable fifty years from now. There are some books on the Issei on the market. However, no books narrated by the Issei have yet been published.

A1: My nephew, who used to be a school principal, is compiling the history of his village and town.

Q: In Japan?

A1: Yes. Letting others collect the references related to the village history and compiling it by himself, he has come to appreciate his ancestors.

Q: I see. That's really true.

A1: He has just come to appreciate.....

Q: As I am learning what the Issei have done, I'm amazed how great their lives have been. I respect them, and I'm glad to respect them.

Its a great lesson to me. If somebody learns of the beautiful lives the Issei led, even fifty years from now, I'll be satisfied. This project will be helpful to the Sansei and the Yonsei. This project isn't a waste of time; on the contrary, it is beneficial. I'll ask some people to translate the tapes. It takes ten hours to translate an hour long tape. We've talked for two hours, which requires twenty hours of translation work. The translators say they've learned a lot from their work.

A2: Only understanding people can appreciate the Issei's feelings.

Q: Only those people, who can understand the Issei's accent in their speech and know something about the Issei, can translate. The translators, who don't know too much about the Issei, call me and ask me questions. After their work is done, they are usually benefitted. Most of them respect the Issei. Its more than "killing two birds with one stone" but "three birds." They appreciate what they learn.

A1: We Issei appreciate your efforts.

Q: We appreciate your cooperation.

A2: This project requires a lot of patience. English has to flash across your mind.

Q: It takes time, but.....

A1: I know a family that used to own a shoe store in Sacramento. They are in ( ) now. The daughter said she could recall better what her father had done after his death. Her father's words and deeds flashed across her mind. I think she is right.

Q: True. Most of the Nisei are so close to the Issei that they can't see the facts.

A2: They don't desire to listen to us.

Q: After their parents' death, they regret not having done enough. They learn the truth then.

A2: If the Nisei feels so, that particular Nisei is one of the better ones. Most of the Nisei wonder why their father and mother don't speak English well after having lived in the U.S. for years. They think we just fed our children throughout those years. They don't know how painstaking it was to live in a foreign county. Their parents can't make them listen and understand their hardship. The Nisei with hearts may learn the truth through a project such as yours.

Q: Observing the Sansei and the Yonsei, I feel I should have completed this project two or three years ago. I've been working on it for five years. I could have introduced this project to the ethnic studies department conducted at the college. On the other hand, I feel I should take time and accomplish it through my best efforts.

A2: Any works done hastily leave you with regrets. You regret what you didn't do.

Q: The more I work on the project, the deeper I desire to dig into it. Listening to the early tapes, I can see questions I should have asked and I regret not having asked them.

A2: Since we're old, we won't be a big help. But we may help you with the meaning of Japanese words. You can call us anytime.

Q: Thank you.

A1: You talked to such trifling persons such as us through Mr. Lee. ~~Mrs. Kajiwara~~ in Oakland showed us the article on us in the Pacific Citizen ~~States.~~ Her daughter, who is a friend of our daughter's said that the son of the minister in (Primose) was there. She asked her mother if she could deliver it to Mr. and Mrs. Takizawa's place. You know Mr. and Mrs. Fujimoto of your church. She went to them to deliver it to us. She cut out this article and also gave us the address of the minister in (Primose). The cousin of my wife's, whom you've met,....She is a caucasian and also...

Q: Let me see it. Inglis. 620 Jasmine St. Denver, Colorado 80220. Reverend Bruce Inglis. ( ) Vista. I'll write it down. It's getting late.

Q: We talked of up to the time you moved to (~~Tan Forland~~ Tanforan). Let's start with the time you transferred to Tule Lake.

A1: I'm sorry to have digressed from the main subject last night. I should have answered you simply.

Q: Not at all. I want you to tell me as much as you remember.

A1: I don't know anything about Tule Lake.

Q: I mean Topaz.

A1: Oh, Topaz.

Q: How did you get to Topaz?

A1: By train. It was in September. It was still hot in the midst of a desert without trees. But the weather cooled down soon. There were rebels in the camp. The Japanese people, who spoke English pretty well and talked to the American officials, were called dogs by the rebels. Only those Japanese who spoke English could communicate with the American officials concerning necessary matters; which was important. Ministers were suspected by the rebels. The rebels thought the ministers were pro-American. They humg something dirty and a dead snake over the table where the ministers ate meals. One day, Reverend Shimada went out of the camp on business. He passed an airfield on the way and saw a lot of airplanes. He wondered what would happen to Japan if the U.S. used all of those airplanes. He was impressed by the planes and told the people in the camp about them. Then the people spoke behind his back saying that he was pro-American. Reverend Uchida of the Congregational

Church in Oakland spoke English well and talked to the American officials. The rebels felt suspicious about him and put feces in his room. His wife was scared. Finally, Reverend and Mrs. Uchida moved to Salt Lake City. Salt Lake City was close. There was a big political dispute going on among the Japanese people.

Q: What kind of problems did you have?

A1: One Japanese was acting as chief of the Topaz camp. He formed an administration with his followers. His opponents agitated for the collapse of his administration. During the old administration, I and one other person were in charge of banking. The camp had thousands of people. They cashed their sixteen-dollar checks from the government each month at a bank.

A2: Mr. Takanawa.

A1: Right. The other man was good with the abacus. We worked as tellers. The administration was taken over by the rebels, and the post office and the bank were ruled under the new administration. I quit the job. The new rulers asked me to keep the job. I didn't keep it, for I was fed up with such political disputes. Being the leader of the Topaz camp wasn't a big position. However, some felt jealous of the leader. They proclaimed that we shouldn't let those guys rule us.

A2: There was another dispute in the camp. The argument was over whether you should send your sons who'd reached their age into the U.S. military service. Some said we should, while others said we shouldn't. At some kind of meeting held at each block.....each block had hundred and seventy or eighty people.....

A1: One block had about three hundred people.

A2: Anyway, we had a meeting to decide something. I'm not sure if Takizawa remembers, but he was appointed as a chairman. We discussed whether we should pledge our loyalty to the U.S. or to Japan.

Q: It was a problem of loyalty, wasn't it? Were you a chairman?

A1: I was told to be a chairman. We were in the 16th Block.

A2: Every block had a meeting. The 15th Block.....the 20th Block.....

A1: I wasn't really qualified to be a chairman. The young Kibei suspected that I was pro-American, because I was a Christian. They appointed me to be a chairman in order to get me into trouble. Then I did. First of all....

A2: I remember, he asked everybody to speak about his opinion one by one from the corner. Nobody said anything. After a while, somebody asked, "What's your opinion, Mr. Takizawa?"

Q: What did you answer?

A2: That was the problem.

A1: I said, "I'm living in the U.S. right now. I'm alive today in the U.S. I married in the U.S. Our three children have gotten their education in the U.S. Therefore, I have benefited from the U.S., though I was born in Japan." I couldn't say anything bold; otherwise, I could have been knocked down.

A2: Right. The people in favor of Japan were violent.

A1: I just said, "I can live today because of the U.S." I didn't say anything else.

A2: The atmosphere became ~~dangerous~~ tense somehow. The people in favor of Japan were happy to hear any statement in favor of Japan. We had a feeling of gratitude toward Japan. It wasn't fair to be kept in a camp. However, if we had been in Russian, we could have been killed. Though we had a lot of complaints about the camp, we couldn't hate the U.S. wholeheartedly. We just hoped that Japan and the U.S. would draw the war to close as soon as possible.

A1: Both of them should come out to the middle of the Pacific Ocean to shake hands. Neither Japan nor the U.S. should go to hell.

A2: Since Takizawa's statement wasn't all for Japan, the atmosphere turned sour.

A1: I forgot his name, but a man stook up, yelling, "I don't agree with you!" Everybody clapped his hands.

A2: He was Mr. Takada.

A1: He was close to Takizawa and visited us often. Even he didn't agree with Takizawa. Though he wasn't the type of person who considers things deeply, he loved Japan very much. Everybody was happy to hear him.

Q: What happened concerning the problem of loyalty?

A1: I don't remember how we passed a resolution. There was a big confusion. A problem arose about Chiaki's getting out of the camp. Was it related to the problem of loyalty?

A2: The meeting ended in peace. Our son was about to graduate from college before coming to the camp. There were three or four other people in the same block, who had children in a similar situation. We felt they should continue their education. Some quit high school right before their graduation, and worked on a farm. The people who'd pledged loyalty to Japan outnumbered us. There were four young people in the camp who should continue their college education. They pledged loyalty to the U.S. A majority of the people said, "No," in answering the question concerning loyalty to the U.S. One day, when our son was sitting in the bathroom, he was attacked by seven or eight young people. A man, who was older than they, was observing it.

A1: Paul Fujie?

A2: Paul Fujie. He couldn't do anything, for our son was attacked inside the bathroom. Several people under thirty stopped them or chased them

away. They brought our son to me. They explained what had happened to Chiaki. Takizawa was out working at the bank at that time. I didn't know why he had been attacked. Our son was surprised, too. I found out gradually through him that those young people had attacked him without telling him any reasons. Takizawa came back home in the evening. We discussed what we should do about that. They attacked him while he was in the bathroom by himself. It wasn't fair that seven or eight people had attacked one person. I said to Takizawa, "We shouldn't ignore them; otherwise, our son might be beat to death by them later. If you go to them, you may just make them angrier. I'll go and appologize to them if our son has done anything wrong." Chiaki told me not to do such a thing. But I didn't want him to be beat up by several people again. I wanted to prevent the same thing from happening again. I went to appologize to them with Chiaki.

Q: Did you know who had attacked him?

A2: No. In the evening on that day, they were talking about it around a heater in a room. We didn't know those young people, though we were in the same camp. Somebody had informed us about them. That person offered to come with me, but I refused. I thought it would be better for me to go to them by myself so that they couldn't be violent. We didn't know the reason at first. Later, we found it was because he was going to get out of theccamp for his schooling. They felt he was haughty because of his education. The person who'd informed us about them had a son with a college education. They felt the educated young people were different from them.

A1: We hadn't the faintest idea when the war would be over. Our son shouldn't waste time before graduating from college. He wanted to go to

college in Salt Lake City, and we agreed. Another boy named Paul Fujie, went there with our son. The violent youngsters complained that college kids stuck together and didn't associate with others.

A2: I have another thing to tell you about our son. He was obliged to quit college before graduating because of the evacuation camp. Being young, he felt angry at being put in such a place in spite of his being a U.S. citizen. He was anxious about his immediate future. He wasn't willing to go back to school. We advised him to work on completing his college work for a while. Later, we kept silent, for he was against our advice. We didn't know what to do about him. He seemed touchy and impatient in the camp. One day, he went to an employment office.

Q: Was it outside the camp?

A2: Within the camp. He found a job he wanted on the list. When he asked for it, he was told that he had to have a college degree to be qualified for the job. He told that to us after coming back. He realized he should work on his degree. He decided to get out of the camp. At that time, every youngster felt frustrated, being put in such a place.

A1: The Issei, considering themselves Japanese, could take it. However, the Nisei, considering themselves American, couldn't stand it.

A2: Chiaki seemed to be thinking about going to Japan, his original country as soon as the war was over. He didn't want to remain in the U.S., where he was treated strangely. Even after the war, he couldn't overcome that feeling for a long time. He'd been shocked very badly.

Q: Did he join the U.S. armed forces?

A2: No, he didn't. A doctor said he had a touch of tuberculosis.

A1: Do you know Reverend Ozaki?

Q: Yes, I do.

A1: He also had tuberculosis at the same time our son did. They were receiving medical treatment at the same sanitarium, a small hospital. We took our son there once a month.

A2: I dontt know Reverend Ozaki.

A1: We came to know Reverend Ozaki there. Our son grew up in the Methodist Church, the Sunday school for example. After he moved to Fresno, we thought he would attend the Methodist Church there. But, he went to Reverend Ozaki's church. He must have felt close to Reverend Ozaki because they had the same sickness. Even now his whole family attend Reverend Ozaki's church. We didn't know if he really had tuberculosis. Anyway, he was exempted from the draft because of his medical record. What did the doctor in Oakland say? He didn't see anything wrong in the chest X-ray picture, didn't he?

A2: That's right. Dr. Yamada.

A1: He said our son was fine. The caucasian doctor sent our son to his own sanitarium. Chiaki felt fatigued after a vacation. The Japanese doctor, who examined him, said nothing was wrong with him.

A2: It was after a vacation.

Q: In the camp?

A2: It was before the war. Chiaki felt weak after a vacation. A Japanese doctor said that the symptom was nothing more than fatigue. He introduced us a doctor who was specialized in tuberculosis. He was the president of the Tuberculosis Prevention Society. The Japanese doctor introduced him to us in case that we wanted to find out in more detail about Chiaki's condition. We consulted the doctor. He said he found a spot in Chiaki's lungs. He suggested we should send Chiaki to a sanitarium in Garden Rock near San Jose for a few months. He didn't tell us that he owned the sanitarium. We didn't trust the doctor's examination;

however, we didn't feel at ease not doing anything for our son. We were fond parents.

A1: The doctor was the president.....

A2: He was too shrewd to trust. But we couldn't take the chance that Chiaki might have had a spot in his lungs. His disease could become worse and we would regret not having sent him to the sanitarium. By the time Chiaki had entered the sanitarium, the war broke out. He went to a doctor to get some air in his lungs once a week and later on, only once a month after moving to the camp. There were others with the same disease in the camp.

A1: The next one was with Reverend Ozaki.....

A2: Chiaki had gone to a doctor only several times. One day, I was waiting for him to come back from the doctor. Soon, I saw him coming back with a light step. He said he was told by the doctor that no more care was necessary. Before the sanitarium, Doctor Yamada examined Chiaki with his medical equipment. He said that Chiaki was just exhausted and that he would be fine if he took it easy. I discussed what we should do about the sanitarium with my husband. We were afraid of the aftermath in case Chiaki really had a spot. Then, we decided to send him there. But the doctor seemed to be something. We were cheated by the doctor. Ten years after that, the doctor was shot to death by the husband of one of his female patients. He had a sexual relationship with the patient. The doctor wasn't trustworthy. We heard of the happening after coming back from Minnesota.

A1: The doctor's wife, who lost her face in the community, moved to Europe. The doctor's life ended in tragedy. I believe he was punished by God. Chiaki wasted three good months. However, later, he was exempted from the draft because of his medical record.

Q: Were the parents who sent their sons to the military service blamed by others?

A1: Yes, they were. Mrs. Kajiwara who wrote us yesterday after reading the Pacific States, had one son and two daughters. Her son enlisted in the military service, which caused a big turnoil.

A2: His parents, who were afraid he might be killed, opposed him.

A1: The boy gave a note to Reverend Shimada in the Topaz camp. He expressed himself in the note. The note was worth reading. Reverend Shimada printed it passed it out. It went something like this: I was born in the U.S. The U.S. is in danger of being bombarded. Being a U.S. citizen, I feel I should go into the military service. He left his note to Reverend Shimada. He was killed in Germany within a month.

A2: He wasn't a combat soldier. He was in charge of carrying wounded soldiers. He was killed by an incendiary bomb shell. A telegram notified the camp of his death a month later.

Q: What was the reaction in the camp?

A2: Nothing in particular. People just said that the boy had been killed after a month. That was all.

A1: Those opposing the U.S. might have been laughing inside. The boy dared to go into the service in spite of people's objections. His parents didn't want their only son to go into the service. He was persistent. He was a member of the Methodist Church in Oakland, and had attended the Sunday School during his childhood.

A2: Another boy, who was also a church member, returned home with only a minor injury.

A1: Mr. and Mrs. Sasaki's son also.....

A2: Oh, Mr. and Mrs. Sasaki's son also died.

A1: They were members of the church in Oakland, and had two daughters and and one son. Their son was killed in the Korean War.

A1: I'm wandering from the main subject, which is a waste of time for you.

Q: Oh no. What were church activities like in the camp?

A1: All of the Christian denominations were united into the Topaz Christian Church. Each denomination sent a preacher by turns on Sundays.

Q: I see. How many Christians were there in the camp?

A1: One barracks was full of us - about one hundred people.

Q: How many ministers did you have?

A1: We had about ten ministers.

Q: What is your hobby?

A1: I don't have any special hobbies except for tennis. I started playing tennis during my middle school days. Being old, I just watch tennis tournaments and baseball games on the T.V. now. I can't play golf, bowl, swim or fish. I don't particiapte in any other sports, either.

Q: What did you do in the camp?

A1: Nothing in particular. There was a baseball team in the camp, but I was just a spectator.

Q: What did you do after quitting your job at the bank?

A1: I worked at a post office. My brother-in-law was the post master there. The new members were running the business. I was asked to work at the post office, and I did.

Q: What else happened in the camp?

A1: The brother of ~~Hitomi~~ a friend, from Sacramento, was killed in the camp.

A2: It was in Tule Lake.

A1: Wasn't it in Topaz?

Q: It was in Tule Lake.

A1: ~~Reverend Uchida~~ A minister had something dirty thrown into his room. ~~Chiaki~~ a person was attacked.....

Q: When you worked at the post office, did you deliver letters?

A1: No. I separated the mail to be delivered to each block. Young people delivered the mail to each block.

Q: How was the food?

A1: Though it wasn't anything special, it wasn't too bad. It was just appropriate for Japanese people such as ourselves.

A2: We requested some changes and the food was improved a little bit. It is said that the food served in Topaz was worse than in other camps.

Q: Do you drink liquor? Did anybody drink secretly?

A1: I don't think I heard about any such person.

A2: I didn't either. I heard that some people bought drinks outside the camp. Drinkers had to have drinks. There was a nearby town around the camp. People were allowed to go there. Some people bought drinks when they went out there to shop.

A1: I wanted to eat "tofu".[14] We didn't have it in Topaz. I and a few supporters went to Salt Lake City to inquire about a "tofu" dealer. The dealer opened his business in Topaz. A member of a church in San Francisco was the manager. We could eat "tofu" after that.

A2: Japanese people have to have "tofu".

Q: Its delicious.

A2: We can't live without it.

Q: What time did you get up in the camp?

A2: What time was breakfast? Was it about eight o'clock?

A1: Was it that early?

A2: People with jobs left early. It might have been earlier than that.

Q: You came back after working for eight hours. What did you do after work?

A1: Nothing special.

A2: We ate meals at the mess hall. He came back from work at five. Dinner time was six o'clock. He took a bath before dinner. After dinner, he read books. That was about all. I wonder where we got the books. Were they in our trunks with the clothing?

A1: They were in our luggage for (Tan Forland). I had to note what kind of books they were. I wrote clearly that they were Christian books. Though I didn't know English very well, I did my best in writing the note in English. That's why we had some books.

A2: Takizawa could kill time by reading those books.

Q: What did you do? What about washing clothing?

A2: We washed clothing in a wash room. When we felt tired of the same kind of food being served the mess hall, we bought some ingredients outside and cooked dinner in our room. We had enoughtequipment to cook. We weren't forced to eat at the mess hall. We didn't have to notify anyone each time we ate in our room.

Q: It was a special dinner, wasn't it?

A2: We couldn't get sukiyaki at the mess hall. We bought some green onions and meat. Sometimes we invited the people for dinner whom we had gotten acquainted with at the mess hall or at meetings. It was good.

Q: Being so close one another, your neighbors must have smelled your food.

A2: We couldn't help it.

Q: Everybody did the same thing. Right?

A2: Right. We went to the town called Delta to buy the ingredients.

Q: Were you off on Saturdays and Sundays?

A2: Yes.

Q: Did you work?

A2: Takizawa told me there wasn't any job I could do in the camp. Some young women cleaned the bathrooms. Others washed dishes at the mess hall. The cooks were men, but the kitchen helpers who set and cleaned the table for so many people were women. In the meantime, a sewing class and an English class opened. Children went to school in the camp. I heard that the school wasn't such a great success. I was just busy doing small things, and didn't have a job.

Q: What kind of pleasures did you have?

A2: Reading books.

Q: Did you learn flower arrangement?

A2: I wasn't interested in it.

Q: Did you study "waka" by yourself?

A2: Yes, I did. There wasn't a group for composing "waka" in the camp. While we were in the camp, Takizawa's elder brother died in Japan. A telegram was sent from Japan. I felt sorry. Takizawa cried.

Q: Was he the head family?

A2: He was a branch family. His father's was abbranch family.

Q: I see.

A2: The telegram was sent to Takizawa. He was back home at that time and received the telegram. He opened the telegram to learn of his elder brother's death. He felt discouraged. Even if we hadn't been in the camp, we couldn't have seen him in time. He had died before we received the telegram. Nothing could have been done.

Q: It was during the war, wasn't it?

A1: We were in the ~~64th Block, Apt. #30~~ 16-4B. I wrote down these are books concerning the Bible.

Q: What difficult sentences they are!

A1: I'm sure you know, but our teacher wrote a book on famous Japanese people such as Takamori Saigo and Shinran, who were worthy enough to be known to the world.

A2: Are those sentences difficult?

Q: I can read them, but the sentences sound very strict and formal.

A2: The sentences written by this teacher are especially strict and formal. Young Japanese ministers are said to be studying about Kanzo Uchimura.

Q: The Sansei minister, Reverend Ikeda, resigned and went to Japan to study about Kanzo Uchimura.

A2: His Christian doctorines are always correct.

Q: That's true.

A1: "The Representative Men of Japan" is the title. It includes Takamori Saigo.

A2: Is it written only in English?

A1: He intended to introduce such people to foreign countries. Let's see.....how many people did it include?

Q: Will you show it to me?

A1: Yes. Being from Japan, you must be able to appreciate the heart of Japan.

Q: When did you leave the camp?

A1: On the 15th of August in 1945. It was the end of the war? We went to Minneapolis in that year. We came back to Oakland in 1951.

Q: Did you leave the camp before the end of the war?

A2: We listened to the emperor's proclamation of surrender.

A1: My wife couldn't eat well.

A2: I was too emotional to eat well.

A1: I felt we were Japanese after all.

A2: I was sorry that Japan was defeated in such an ignominy. The other day, I read a Japanese magazine. I found an article on memories of the war in it. The writer couldn't eat well at that time, either. I wasn't the only one.

Q: What did you do in Minneapolis?

A1: I entered a company for manufacturing these things.

Q: Tables?

A1: That company went bankrupt before long. I worked for a frame manufacturer after that. The retired minister in San Jose, Reverend Hayashi, was in Minneapolis then. He was teaching the Japanese language at Minnesota University. (Before leaving there), he gave a sermon to some Japanese people. He introduced me to the second job.

A2: Before that, Reverend Hayashi asked him if he was interested in teaching Japanese.

A1: Being Japanese, I could teach Japanese, but I wasn't confident about my English. Reverend Hayashi said that the less English spoken in the class, the better it would be for the advanced students.

A2: Takizawa considered it for a few days. He didn't feel like teaching the Japanese language to American young people under such conditions. Then, Reverend Hayashi introduced him to a frame manufacturing company. Takizawa had worked there for six or seven years till we returned to Oakland.

Q: Did you know how to make frames?

A1: No. I learned how to make them there for the first time.

Q: Did you use a plane?

A1: No. We cut the wood for frames according to the customers' orders. We glazed the unfinished frames, dried them, sanded them, and gave them their final coat with the ordered colors. Finally, we sanded them with fine sandpaper in order to make them shiny.

Q: Was it hard work?

A1: No, it wasn't. It was rather appropriate for an old man.

Q: Were you fifty-eight years old then?

A1: The war was over in 1945.....

Q: It was twenty-nine or thirty years ago.

A2: He was fifty-eight or nine years old.

Q: Was he?

A2: He worked there up to the age of sixty-six. Your figure is correct.

Q: Was it hard?

A1: No. It was just technical work. Handling chemicals though, sensitive skin might be affected. After being promoted, I was assigned a harder job which required a stronger chemical. I went back to my former work, because the skin of my hands was affected.

A2: The harder job paid you double. Anyway, health is more important. Foolish people like us always think of a solution a little too late. He should have worn gloves and thrown them away every day. Our social security check could have been more if he had done that. Our social security is the minimum payment.

A1: Wages were low.

A2: They were low.

Q: How did caucasians treat you?

A1: Very well.

A2: Very well.

A1: We were in a community that consisted of immigrants from Norway.

A2: Another country.....

Q: Sweden?

A1: Another country in the Scandinavian Peninsula..... Having been segregated themselves in the beginning, they were sympathetic toward toward Japanese people.

A2: They were warm people.

A1: The friends whom my wife worked with at a dress-maker's shop write to us even now.

A2: They send me a Christmas card every year. Three or four of them are dead now, though.

Q: Did you work at that time?

A2: Yes, I did. When I bought an overcoat for our daughter, I was afraid that the overcoat was a little too big for her. I was fitting the overcoat on her shoulders. Then, I was asked if I could sew. I was asked if I could work for the store. The job was to ( ) for the customers. They promised to teach me whatever I didn't know. I was told to choose my working hours according to my own convenience. I said that I would talk to my husband first. Then, I decided to take the job.

Q: What do you remember about those days?

A1: Japanese people came up to Minneapolis from the various camps. Members of the old denomination in California came there. Reverend Hayashi, who was our temporary minister, gave us a sermon every Sunday. At that time, the Episcopal Church was trying to help Japanese people rise again in Minneapolis. Reverend Kitagawa was sent there by the Episcopal Church. Do you know him?

Q: Daisuke Kitagawa?

A1: Yes. Reverend Hayashi was the temporary minister.

A2: He left there.

A1: Did he leave there? Reverend Kitagawa took over. By the time the church was getting organized, Reverend Kitagawa wanted all of us to become members of the Episcopal Church. I asked him if I could obtain my original church membership again after returning to the West Coast. He said I couldn't change my membership once I became a member of the Episcopal

Church. What would I be? He said I'd be a tramp. I didn't know what to do. Having grown us as a Christian in the Methodist Church, I wanted to join the Methodist Church on the West coast. I wouldn't be able to return to the Methodist Church, and I would be excluded from the Episcopal Church at the same time.

A2: There was a big argument going on in the church.

Q: The church was divided into two opposing groups, wasn't it?

A2: That's right. One group was afraid of not being able to regain their original church memberships after returning to California.

A1: The other group supported Reverend Kitagawa. Therefore, we decided to establish two independent factions. Those two factions still exist.

Q: Hayashi of my church was there. Right?

A1: Reverend Hayashi?

Q: No. Mrs. Hayashi.

A1: Oh.

A2: Yes, I know her.

Q: She worried about the conflict at the church so much that she had a stomach ulcer. She vomitted blood. She was very sick.

A2: There was a big argument going on at the church. It was an argument over whether you should follow Reverend Kitagawa and join the Episcopal Church or not. It wasn't good for us to change our church membership - no matter what. Thinking back, I daresay that Reverend Kitagawa should have acted more positively. He was young and emotional. Did Mrs. Hayashi vomit blood?

Q: Right. Her worry caused the stomach ulcer. Is Reverend Hitagawa a Nisei?

A2: He is an Issei. He is the type of person who likes to carry out things fast. He doesn't console others.

A1: Reverend Kitagawa, whose name is Daisuke, was born in Taiwan.

Q: Taiwan?

A1: A missionary raised him. That's why he speaks English so well.

Q: He's written a book.

A2: Which book did he write?

A1: (Looking at a picture). This many people attended the church before the argument. These people, who were from the West coast - Seattle to Los Angeles, were divided into two groups. Here is Reverend Kitagawa.

Q: It wasn't good to be divided. There weren't too many people there in the first place.

A1: This is the Women's Association. This is Reverend Kitagawa.

Q: Is this Mrs. Hayashi?

A1: Yes. It was in 1949.

Q: These pictures are very precious. You should treasure them.

A1: Looking at them, I see the history of Minneapolis.

Q: Right. Do you remember any other happenings in Minneapolis?

A1: The problem at church.....

Q: Anything will do.

A1: "The Day From Heaven" - Is it worth mentioning?

A2: Mr. ~~Kono~~ Kawano was there from Japan to study medical science. He attended the same church while we were in Minneapolis. He was around thirty years old.

A1: He was young. He was a medical student of some famous clinic in the U.S.

Q: ~~(Mai?) Chinic~~ Mayo Clinic?

A1: Yes. He specialized in the respiratory system. He came to the U.S. to study more after he had graduated from a medical school in Japan. He was a diligent Christian. He gave us a lot of meaningful speeches. He...

A2: Takizawa was planning to retire. My mother was still alive in Oakland. He could have retired at the age of sixty-five. He worked a year extra. No matter how hard he worked, he couldn't make himself a millionaire. We decided to retire and return to Oakland. I told Mr. ~~Kono~~ Kawano that I feel it very hard to leave the church, especially after such a big confusion. He said, after a short silence, "All right. I'll do my best. You can leave it to me. You should return there without worries." I was very happy to hear that. He was also staying there temporarily. But he assured me that he would do his best for us. He said this from the bottom of his heart.

A1: He is teaching at a medical school in Nagasaki at present. On the day when Nagasaki was bombed, he and some other staff members were holding a morning meeting before work. He left the meeting room for some reason. As soon as he stepped out of the room, the bomb was dropped. Everybody in the meeting room was killed. It was his fate. He wrote a book tittled "The Day From Heaven." It's a book about his Christian faith.

A2: Here it is. If you can read it, you should. It's written very simply. It's a book written by a man with faith. These are on the day when when the bomb was dropped.

Q: When did you return to Oakland?

A1: In October, 1951.

A2: In September.

A1: Did we get to ~~Megumi~~ a daughter's place in Sacramento in September? We came to our daughter's place here in September, 1951. On the following day, I slipped and broke this part of the bone while I was washing our car in front of our daughter's house. I wanted to go to Oakland in a clean car. We stayed at our daughter's place for a couple of months.

A1: We went to Oakland when I was able to walk on crutches. It was at the end of 1951.

Q: Did you have a house there?

A2: No.

Q: Where did you go?

A2: We went to my ~~fatherˈs~~ Mother's house. My mother was there all by herself. There were enough rooms for us to stay in the house. Though we had planned to stay with my mother for a few months, we were introduced to a five-room house for rent by friends of ours.

A1: We rented it.

A2: My mother felt disappointed at us for finding a house faster than she had expected. Finally, we returned to Oakland.

A1: We rented the house for three months.

A2: For a year.

A1: We bought a house on 12th Avenue. A widow wanted to sell her house and move to an apartment. It was a good deal.

Q: Did you work in Oakland?

A1: I was retired. A member of ( ) Congregational Church introduced me to a job. I got the address and visited the employer. First of all, I asked him if he was a Christian. He told me about the job, which required me to go up high. I said I hadn't had experience at such a job. I asked him if he was a Christian, and said I didn't want to work high up. Therefore, the employment didn't work out, though a friend of mine had introduced me to it.

Q: Did you attend the church in Oakland after that?

A1: About the same time we settled there, Reverend Horikoshi, being appointed, also settled there with his family. It was in December. He had to handle both Japanese and English. Our church didn't have too much money. I

offered to help him edit our weekly journal though I wasn't the best helper. Since then, everybody expected me to be engaged in editing. I worked with Reverend Horikoshi for five years and also with Reverend Miyazaki for ten years. After Reverend Miyazaki was transferred, Reverend Miyake came here. I helped him for a year.

A2: We left there and came here a few months after Reverend Miyake's arrival.

A1: Was it a year.

A2: No.

A1: Is that right?

A2: It was just for a short while with that pastor.

A1: I wasn't an expert, but I worked as an editor of our church weekly journal for fifteen years. When I decided to stop working because of our move to Sacramento, I couldn't believe I had done it for fifteen years. It was incredible! I guess I was interested in what I was doing in spite of my lack of skill.

A2: We still keep each paper. His essay on Christianity is on the first column. I thought Takizawa was the only one that kept each paper; however, I found Reverend Miyazaki was doing the same thing. He keeps the papers at the church over there.

Q: I see.

A1: I made my best efforts in writing these papers. Therefore, I keep them by year.....for example these are 1967's. I feel as if they were my letters written a long time ago. There are some things which are funny and embarrassing in them. Editing was pretty tough, though.

A2: He wrote this much.....This is a report.

A1: I had some trouble with the news article about our congregation. If I wrote about A, B complained of not being in the article. I wrote about B, A complained.

A2: While he was engaged in it at church, not only he but I was busy as well. When he went out for fun or business, I had to stay home and answer a lot of telephone calls. Somebody always called him about the journal. One of us was obliged to stay home. A friend of mine once saw me busy answering the phone calls and said that she'd never imagined we were so busy. She thought we were taking it easy every day.

A1: I'm sure you can imagine what it was like.

A2: (It just happened that way.)

A1: We didn't call ~~Reverend Sakakibara~~ ministers at random.

A2: We can say the same thing about you. We never talk about anything unnecessary with anybody on the phone. If we do, we take too much of your time.

Q: Yesterday, you read your "waka" composed at (Tan Forland). Do you have the ones composed in Topaz?

A2: I thought about them, but anyway, you can't translate them in their truest sense.

Q: We will translate them as well as possible.

A2: I'm afraid it will be a hard task to translate them.

A1: This morning, my wife's sister called us from New York. She saw our pictures in the Pacific States and was happy to see we were well.

A2: We appreciate your efforts.

A1: If Reverend Takarabe sets a fire, he can burn the entire U.S. (The wind in Oakland yesterday.....)

A2: My sister said she hadn't seen such a good picture of us. She suggested we should ask for a negative and print some for ourselves.

Q: They have the negative. If I ask ( ), he will probably give it to you by (the new year). The newspaper company will send you a request form for the negative if you ask for it.

A2: We were in Topaz in April of 1943. Topaz refers to a jewel called topaz.

Topaz
Na wa (umashime yo)
Arenohara
Hai to chiri to ni
Tatsumaki okoru mo.

Though its name is beautiful, Topaz is just a wilderness with a tornado of ashes and dusts. I guess I saw the tornado there.

Utsusare te
Koko Topaz no
Arenohara C
California no
Taokoharu shinobayu

Translation: I've been moved here to the wilderness of Topaz. I miss a year-round spring like climate in California.

This is a little hard, isn't it?

Q: What is "Tokoharu?"

A2: A year-round spring season.

Q: I see.

A2: It's just like the spring season in California throughout the year. Even in the U.S., this is the best climate with a lot of flowers at all times.

Hana mo naku
Kusaki mo ~~awanu~~ aranu
Arenohara
Wabishiki Tateri
Hi no ~~isishi~~ (rish) ato

Translation: After the sunset, I am standing still desolately in a wilderness without any flowers and plants.

There was nothing there except for ( ) in the distance.

"Wabishiki" means extremely lonesome. "Tateri" means not just standing but standing still in a wilderness without any flowers and plants.

"Hitome mitsu" - when I just happened to see it, I found a fresh, new bud on (Seiji). "Kokoni mo haru wa, Otozure keri ya."

Hitome ~~mistu~~ mitsu
(Seiji) shinme no
Mizumizushi
Kokoni mo haru wa
Otozure keri ya

Translation: I just happened to see a fresh, new bud on (Seiji). The spring season has come even here.

Tsuma

~~Tasuma~~ mo ko mo
Tsutome ni idetsu
Asahi sasu
Shitsu no uchi hakite
Kokoro (~~tarairi~~ tasaer.)

Translation: After my (Husband) and children went to work I cleaned the shiny room with the morning sun. I feel in peace.

After my husband and children went to work, I cleaned the room. I feel in peaee. I composed the next one when I had the flu.

Aomuke ba
Seki no idekitsu
Yoko fuse ba
Miuchi itamite
Taegataki kana

Translation: If I fall on my back I cough. If I fall on my side, I can't stand the pain in my body.

Q: (Laughter.....)

A2: When I fell on my back, I coughed. I didntt know what to do.

Kogarashi to
Iwan wa kuyashi
Haru nare ba
Kaze tsuyoku shite
Tenjitsu kurashi

Translation: Being in the spring season, I hate to call it "kogarashi" or a cold wintry wind. The wind is blowing strongly, and the sky looks dark.

A cold wind is supposed to blow in the (autumn) season. We had a dark, windy day in spite of its being spring. It was somewhat stronger than the (autumn) wind.

Onkami no
Misetsuri mo mata
Mimegumi mo
Kashikomi ukuru
Hoka wa arazu na

Translation: We cannot do anything else but accept God's Providence and blessings respectively.

This poem came across my mind when I was thinking of something. When Chiaki, I've mentioned before, got well and came back home, I made the next poem.

Yononaka no
Haha o omou kana
Kotoni wa
Yameru ko o motsu
Haha o omou kana

Translation: I think of the mothers in the world, especially the mothers with sick children.

If you'd like to include my poems, would you write them in Roman letters? It's difficult to express them in English. It's hard for the Nisei and the Sansei to understand them.

Q: We'll pick up the meaning.

A1: Just the meaning.

Q: Right. Let's writenthem in Roman letters, shall we?

A2: There are some words without any equivalent in English. There. Did you write it?

Q: Reverend Paul Kato wrote it.

A1 A2: Oh.

Q: When I met him, I asked him to write it.

A1 A2: (Reverend) Kato taught us a lot of lessons in ( ) Hot Spring before Topaz. He is a very sincere person.

Q: Yes, he is. The Sansei and the Yonsei have started to feel interested in Japan and the Issei. What do you think about this?

A1: Are they interested in their grandparents? That's wonderful! I believe children and grandchildren must know the way their grandparents had walked. The Japanese people should know their history in the same way that the Sansei and the Yonsei should know their grandparents' history. If their grandparents' life was corrupted, it will give them nothing but harm. One thing for sure is that the Issei in the U.S. were all diligent and did their best in the past. It is all of the Issei's wish that the Sansei and the Yonsei learn and appreciate our history. That is the greater filial piety than building a great grave or holding a special celebration for us.

Q: Is it good for the Japanese Americans to hold on to their identity as Japanese people?

A1: It's very important. You are a homeless dog without your identity. Nationality is important. Though we are U.S. citizens, we are Japanese. The color of our faces and so on..... Losing our identity is the same as

losing money. We'll lose our way of life. I appreciate the fact that you are engaged in such an important task.

Q: What else would you like to say to young people?

A1: To the Sansei as the Issei? Do I have any exhorlations to give them?

Q: Yes.

A1: I'd like them to have religion. Even if they become rich or get a high position in the federal government, you can't retain your greatness a day with a rotten life. Take Nixon for example. He had become great once; however, such dirty problems have arose around him at present. You can hide things only so much. A proverb in the Bible says: Ooedomo ooezu. (No matter how hard you try to hide facts, you fail.) I believe the Bible teaches us the truth. Even Nixon, who is the president of such a big, leading nation in the world, couldn't hide the facts. I believe our God judged him. Everybody including the president can't disregard God. If you do, you'll fail at the end.

A2: I believe so, too. The President of the U.S. doesn't have to come from among the Sansei or the Yonsei. All I desire is that people with great thoughts who lead others spiritually should come from among them. That is my wish at all times. Once you've come to know Christianity, it doesn't matter whether you have broad social contacts or not. If there are more good-hearted people in the world, not only society but each individual will benefit. Human society will improve a great deal. I've always thought so. It's not necessary that a president should come from among the Sansei and the Yonsei. Great people should come from among them, which is my prayer.

A1: Having been alive for eighty-eight years, I understand each lesson in the Bible. Wicked men are to be punished by God sooner or later. If you speak ill of a person, your words will come back to you eventually.

Every occurrence can be found and applied in the Bible. I understand the Bible from the bottom of my heart. What I appreciate most in my eighty-eight years of living is that I haven't been merely alive, but I was taught such great lessons.

Q: Thank you very much. It was such a long time.

A1: I seemed to digress from the main subject.

Q: Is it all right with you if I let students listen to your tape when they ask me?

A1: It's all right. I didn't tell you any lies or fictions.

Q: As George knows, you have the literary rights over this tape. When we publish a book, we'll consider you've donated it to the Issei History Committee. You'll own it in the same way you own your poems.

A2: If we said something wrong, it's not right. But all we said may be published.

Q: That means you've donated this tape to the Issei History Committee.

A1 A2: All right.

Q: Will you sign here?

A2: My hand doesn't work smoothly?

Q: Could I borrow your diary once again? The diary written on board..... I've read it once.

A1: (From paper.....)

Q: I've read it once. It [illegible]

A2: He says he's read it before.

Q: Can I copy it?

A1: Sure.

Q: I'll have someone translate it.

A2: It is going to be a hard task.

A1: I got a box of mandarine oranges as a farewell gift. I was told the whole box of mandarine oranges would be spoiled. Later on, I found all

except seven were spoiled. I wrote in my diary: I want to be one of the seven unspoiled mandarine oranges.

A2: I like the sentence. He was a naive young man. I was moved by his sincerity.

Q: I'll ask someone with Japanese language ability to translate it. When I came to the U.S., I also kept a diary.

A2: Did you keep it in Japanese?

Q: Yes, I did.

A2: How far in school did you go in Japan?

Q: I went up to senior high school.

A1: It's a preparatory course for a college.

A2: You can read Uchimura's works.

Q: Yes, I can. I'll handle your diary with care. Since I'll be on vacation starting tomorrow, I'll keep it for a month. I'll return it for sure.

A1: I feel shy.

A2: Takizawa left his diary in Japan when he returned there once. Later, our nephew, who used to be a school principal, found it and sent it to us.

Q: Good.

A2: We have such a nice nephew.

Q: What is your address?

A1: 6937 South Hampton Way.

Q: What is your zip code?

A2: 95823.

Q: I'd better go back to my office.

A1: You're busy, aren't you?

A2: Do you have a lot of farmer friends? I want to give you some cucumbers. If you have some already.....

A1: I feel shy about my diary written across the Pacific Ocean.

Q: I'll have someone translate it. It's unusual to find people with old diaries.

APPENDIX

Jinan/1 - in Japanese, the second son. Page 2.

Daimyo/2 - a feudal lord. Page 2.

Shinshu/3 - an old name for Nagano prefecture. Page 2.

Kiso Nakayoshi/4 - an historical character. Page 4.

Shiso Gogyo/5 - a Chinese book for good way of life. Page 4.

Kanji/6 - a Chinese character. Page 4.

Kata Kana/7 - the square form of the Japanese syllabary. Page 4.

Cho/8 - an old-fashioned Japanese unit for measureing a distance. Page 12.

Go/9 - a kind of Japanese chess game. Page 18.

4/10 - "4" is pronounced "shi" in Japanese, which is the homonym for death. Page 19.

Natsume/11 - a writer in the Meiji period. Page 20.

Hana-fuda/12 - the flower-designed Japanese playing cards. Page 20.

Tanka/13 - a 31-syllable Japanese poem. Page 37.

Tofu/14 - bean curd. Page 54.